

The Dreadful Character of a Drunkard.
Or, The Odious and beastly sin of Drunkenness,
Described and Condemned.

Shewing the fearful Judgements that have befallen notorious Drunkards; With brief exhortations to perswade men from that Swinish and abominable sin.

1 Cor. 6. 10. Drunkards shall not inherit the Kingdom of Heaven.

With Allowance.



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Read them over carefully, and practise them constant-

ly: & rest assuredly thou wilt find much comfort in them
to thy own soules, and are but two pence a piece.

The dreadful Character and Condition of a Drunkard.

Habakkuk 2. 15, 16.

Woe to him that giveth his Neighbour drink,
that putteth thy bottel to him, and makest him
drunk also, that thou mayest look on his naked-
ness.

Thou art filled with shame for glory, drink
thou also, and let thy foreskin be uncovered,
the Cup of the Lords right hand shall be turn-
ed unto thee, and shameful spewing shall be on
thy glory.

The Prophet Habakkuk in the fore-
going verses of this chapter, having
denounced several woes against se-
veral evils and reigning sins, as
Pride and covetousness, he comes here in this
place to denounce a sad woe against that most
curled and abominable sin of drunkenness, a sin
too much abounding in these days. Woe (saith the
Prophet) to him that giveth his neighbor drink.
The word in the original is, woe to him that
drinketh to his neighbour, that is, with an intent
to make him drunk, as the following words do de-
clare.

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late, that putteth thy bottel to him, and makest him drunk also : The Word in the Original is, that putteth thy poyson to him : discovering to us the great evil that is in obergmuch drinking; it poisons the soul, and makes the whole man un-
derbleeable both to God and man.

Now that I may discover unto you the odiousness of this beastly, swinish, and abominable sin of drunkenness, I shall first set forth unto you, the nature and condition of this filthy evil; and thereby shew you what it is : in the next place (God willing) I shall endeavour to set forth unto you the odiousness of this beast-like sin; and then give you some further discoveries thereof, in shewing you : 1. How this sin of Drunkenness is hurtful both to our own and other mens souls. 2. How it is offensive and displeasing to God, and odious to good men. And then, 3. I shall shew you how it wounds and destroys both our good names, our Credit, our estates, yea our all in this life; yea, and (without the great mercy of God) how it will bring everlasting horror and confusion upon us, both in soul and body to all eternity in the life to come. And then fourthly and lastly, I shall give you some few (but fearful) Examples of Gods heavy wrath and vengeance executed upon notorious Drunkards, when in this life, and to conclude in a word or two of exhortation.

Drunk:

of a Drunkard.

Drunkennes is a flattering evil, a sweet passion (as one saith) and delightfull sin, which whoso delighteth himself in, is not himself, but a common shame even to Nature it self, and perpetual disgrace to mankind.

And men may be said to be guilty of drunkennes, when they take in either wine or strong drink beyond measure, so as there follows an entorication of the powers of the soul: and this drunkennes is a sin that procures miserable plagues and sorrows both to the Soul and to the Body, inflaming the blood with unnatural heat, from whence comes Dropsies, Consumptions, and cold Diseases, with untimely deaths; so that many by drinking healths to others, have drank away health from themselves, a most abominable practice.

Secondly, drunkennes confounds the memory, dulls the understanding, distempers the body, defaceth beauty, and hurts the mind: for the heart and brain being the mediate instruments of the soul, are by drinking distempered and inflamed, and thereupon ariseth wicked imaginations, disordered and unruly affections: from whence also cometh stinking breath, redness of eyes, weakness, woes, sorrows, wounds, and contentions, and such like, being the fruits thereof, as Solomon saith, Pro. 23. 29, 30. In the 29, v. saith he, Who hath woes, who hath sor-

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rows,

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rows, who hath contention, who hath bablings, who hath wounds without cause? who hath redness of eyes? They (saith he, verse 30.) that tarry long at the Wine, they that go to mixt Wine. 3. Drunkenness corrupteth the blood, browneeth the spirits, and beggars the Purse. The Drunkard (saith Solomon Prov. 23. 21.) shall come to poverty. And further it enricheth the carcass with surfeits and Dropsies, and turns the very blood into water, and the very soul into froth, swinishly disanimating the understanding power of the same. 4. Drunkenness causeth vomiting and Althiness, of which the Lord himself complains by the Prophet Isaiah, Chap. 21. 7, 8. Speaking of the Priests, he saith, They have also erred through Wine, and through strong drink they are out of the way; the Priests and the Prophets have erred through strong drink, they are swallowed up in Wine, they are out of the way through strong drink, they err in Vision, they stumble in Judgement. For all tables are full of Vomit and filthiness, so that there is no place clean. Now the evil of this abominable Sin of Drunkenness, I shall here set forth unto you in these three things; 1. As it respects God. 2. As it respects other men. 3. As it respects the drunkards themselves. And 1. As it respects God; and to the An of drunkenness makes men forget

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God and his Lawes, Hof. 1. 3. 5. Prov. 31. 4. 5. saith
Solomon, drinking wine and strong drink makes
men forget both the Lawes of God and Man.
2. Drunkennes is Idolatry, it sets up another
God, which is a most notorious sin, Phil. 3. 19.
Whose God is their belly, saith the Apostle: the
Babylonians had Bell for their God, a God of
brass, but drunkards and gluttons make their
Bellies their Gods, Gods of flesh: their whole
thoughts, cares, & endeavours, are only to please
their bellies, the whole course of their life is
nothing else but a filthy delight in drinking
and swilling to please their base lusts: they
are Belly-Gods which love Good Liquors, who
serve their bellies; as St. Paul saith, Rom.
16. 11. The Rabbies were used to say, that he
was a Belly-God that drank a quart of wine.
We have many such amongst us, and do not
they that drink healths upon their knees sacri-
fice it to those they drink to, and thereby make
Gods of them? 3. Drunkards abuse the good
creatures of God, which they should use to the
honour and glory of God; these they abuse in
the maintenance, pleasing, and pampering of
their own base sinful Lusts and Pleasures,
which are bitter enemies to God and his truth,
& ought to be mortified, 1 Cor. 10. 31. saith St.
Paul. Whether you eat or drink, or whatsoever
ye do, do all to the glory of God; what glory has

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the Lord when men make swill-tubs of these bellies, and so over-satisfie themselves with drinking, that they are unfit for motion, either for God or men, and fit for nothing but to sleep?

4. Drunkenness is a sacrilegious robbing of God of his worship. You know we are commanded to honour the Lord our God, and to serve him with all our hearts, and with all our might, and with all our strength: but when men have over-creased themselves with meat, and over-liquored their filthy Carcasses with inordinate drinking, how unfit then are these men, thus disempowered with drink, for the worship and service of God: their heads are either too heavy, or too light, and their hearts are dull and drowse, and God may have the drunken raskalles, but as for their hearts and spirits, they have none then for God: they are then fit for nothing but the Devils dudgeery, Hos. 4. 11. The Prophet saith, Wine, and new wine take away the heart: excess or overmuch either in eating or drinking, causes defects in the service of God: and as for such persons, God may have a little boddy worship and lip-labour from them, a few drowse sleepey performances: but as for spiritual heavenly service and worship, that is not to be had of them, though the Lord be a Spirit, most Wise, most Holy, most Great and most Glorious, who will be worshipped, acceptably, in spirit and truth.

See

of a Drunkard.

Secondly, for the evil of drunkenness, as it respects others. First of all drunkenness makes men forget the condition of others: those that give themselves to the evil of Drunkenness, mind not at all the estate or condition either of Church or State, let come what will come, so they may have drink enough, their Pipes and their Pots, it matters not what becomes of others. The Prophet saith, Amos 6. 4, 5, 6. They eat the Lambs out of the flock; and the Calves out of the midst of the stalls, they drink wine in bowls, and anoint themselves with chief ointments; but they are not grieved for the afflictions of Joseph.

2. Drunkenness doth exceedingly wrong and impoverish the poorer sort: drunkards and gluttons are like Caterpillars and Locusts, which devour that which should maintain and relieve others; did not men exceed so much in eating and drinking as they do, there would be more plenty and more cheapness, and more relief for the poor then there is: for one drunken head devours more then would very well refresh and satisfy an hundred poor people that lye in want and misery; I dare confidently assever it for truth, and do verily believe it, that if the poor might have but one quarter of what is spent foolishly, and superfluously in rioting and drunkenness, I do believe, nay, I am confident, I say, that we
should

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should see no Beggars in our streets, nor hear any complaint for want of bread at our doors: There is a generation (saith Solomon, Prov. 30. 14.) whose teeth are as swords, and their Jaw-teeth like knives, to devour the poor from off the earth, and the needy from among men. And such are the teeth and jaw-teeth of Drunkards and Gluttons: they make both bread and drink dear. 3. Drunkards wrong the chastity of others; who make more lustful attempts, or commit more fouler acts of uncleanness, than those that delight themselves in drunkenness: fulness of drink breeds fulness of sin and fulness of lust: intemperancy begets incontinency, and after rioting and drunkenness, follows chambering and wantonness, Rom. 13. 13. When Lot was fill'd with wine, then was he fit for incest, Gen. 19. 31, 32, 33. And the drunken Sodomites, of whom the Text speaks, were guilty of most horrible uncleanness. 4. Drunkenness gives evil examples to others, they draw in others to follow their own most evil and abominable filthy practice to intemperancy, in eating and drinking, which is a very great evil. 1 Pet. 4. 14. They think it strange (saith the Apostle) that you run not with them to the same excess of riot. There is a very great inclination in the hearts of men naturally to follow others in eating & drinking excessively; they will not only go but run to it,

of a Drunkard.

it ; little invitation will serbe the turn, they need not to be asked twice, therefore So'omon counselleth his son, Pro. 22. 20. not to keep company with wine-bibbers. One drunkard poisons another with his sin, and men are as it were poisoned by the evil examples of others. 3. This abominable Sin of Drunkennes brings down heaby judgements from God, Isa. 5. 12 13. there the intemperancy of the people is first set down, and then the judgements that followed thereupon ; They rose up early, and sat up late, to follow after strong drink, as too too many now adays do; from the Bed to the Ale-house, & from the Ale-house to bed again : but verse 13. behold the judgements of the Lord upon them: Therefore saith the Lord (because of their excessive drinking) my people are gone into captivity because they have no knowledge. Their Gluttony and Drunkennes made them both senceless and sensual, and their honourable men are famisht, & their multitude is dyed up with thicke; a most sad (but sustable) judgement. So likewise Belshazzar, he feasts and rebels with a thousand of his Lords : & that very night when he was in the midst of his jollity he was depriv'd of his Kingdom, and himself also slain; as you may see in Dan. 5. He drank Wine, and praised the Gods of Silver and Gold, of Wood, and of Brass, & that very night did the Lord cut him off.

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off. So 2 Sam. 13. Amnon being drunk, was slain by Absoloms servants. Through drunkenness Benhadad with 30 other Kings were by the Israelites overcome, 1 Kings 20. 11. So likewise David, a man after Gods own heart, 2 Sam. 11. 13. made Uriah drunk, thinking thereby to have covered his horrid sin of Adultery, for the which he sorely smarted afterwards; So Herod, Mat. 14. in his drunken banquet caused John the Baptist to be beheaded, and what become of him, he was deposed, and dyed miserably in his exile. So the Jews, Isa. 5. drunk till they were thirsty, and then Hell was prepared for them. Through drunkenness even Righteous Lots daughters lay with their Father, and so two steeled Nations sprung from their loins, Gen. 19. 31. Through drunkenness Nabals heart dyed within him, 1 Sam. 25. 36. Through drunkenness the Philistines, (Judges 16. 25. making sport to themselves with poor Sampson) had the house pulled down about their ears.

Thirdly, The evil of this most odious sin of drunkenness, as it respects the drunkards themselves, consists in these five things. 1. It hurts their Souls. 2. Their bodies. 3. The whole man. 4. It impoverisheth their estates. And 5. It disgraces their names, and staineth their Credit, even in this world.

And first, for the soul, drunkenness clogs and
ins

of a Drunkard.

insatiate the understanding, blinds the mind,
 and belots the spirits, Isa. 21. 7. The Priests and
 Prophets erred through wine, & through strong
 drink were they out of the way: they err in vi-
 sion, and stumble in judgement. Drunkenness
 broken their wits and their senses in the Al-
 lures. 2. Drunkenness disorders the affections;
 by over much drinking the government of rea-
 son is laid asleep; and so the affections grow dis-
 orderly, and then wanton lusts, lascivious
 thoughts and desires trabel up and down the
 Region of the Soul, and over-power and disor-
 der the affections, 2 Pet. 2. 13, 14. 3. Drunk-
 enness hinders the activity of gifts & graces in
 the Soul: when a man is overladen with any
 burthen he cannot move nimbly; so when men
 have overladen themselves with too much drink,
 more then they can well bear, they are altogether
 unfit for the service either of God or men; they
 are then fit for nothing but sleep.

2. Drunkenness is hurtful for the bodies of
 men; overmuch and excessive drinking bringeth
 such sickness, and is destructive to health; almost
 all the diseases which men have, come from the
 abundance of ill humours in the body, and from
 whence comes these humours; but from the
 intemperance either in eating or drinking; where-
 men that are moderate and sparing in the use
 of the Creature, they are seldom troubled
 with

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with any disease. Sobriety is the best friend to health, and a greater enemy it hath not then drunkenness, 1 Cor. 11. 29, 30. The Corinthians were excessive in their eating and drinking, and what saith Paul of them? For this cause (saith he v. 30.) many among them were sick and weak. So Hos. 7. 5. With bottles of wine the Princes have made the King sick.

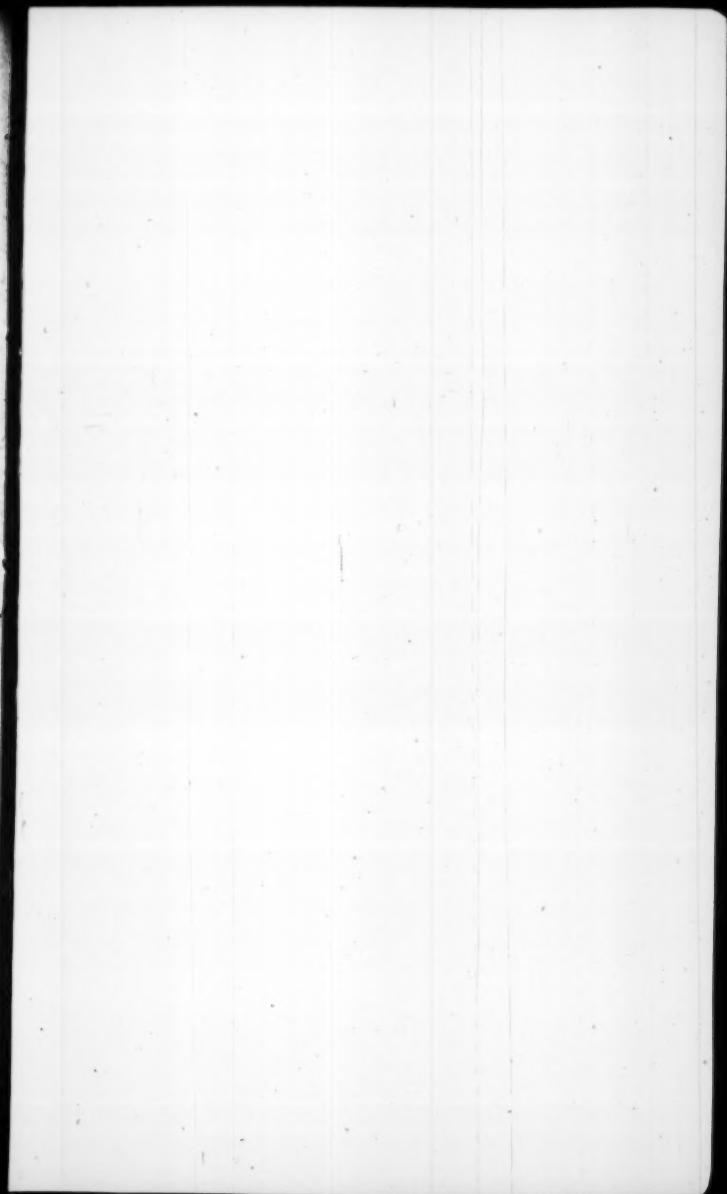
3. Drunkenness is hurtful to the whole man, As 1. by drunkenness a man is brought into bondage under the Creatures which God hath given him, if he had grace to use a right dominion over them. Drunkards are under the tyranny and bondage of their pots and cups, they are slaves to their drink. 2. By drunkenness men become worse then the very Beasts: the brute creatures all unless dogs & swine, will neither eat nor drink more then what serves to satisfy nature, neither can you perswade or force them to take more: But drunkards, they drink not to satisfy, but to surfeit Nature, Prov. 23. 35. When the drunkard was beaten, he felt it not: Drunkenness bereaves men even of common sense: The Horse and the Ass may teach the drunkards wit if they had but grace to consider when they are sober. 3. Drunkenness hastens death. Many I am perswaded might have lived longer, if they had lived more soberly: Drunkenness shortens mens days. Drunkards drink
health

healths to others, but drink away health from themselves. Many dye by the sword, but many more by surfeiting and drunkennels: the Corinthians excess in drinking, sent many of them to their long homes, 2 Cor. 14. 30. Drunkennels either abates or takes away the lives of men: How many have come to untimely ends in their drink: how many are there too often kill'd by men in their drink, and destroyed: one Drunkard kills another when he is drunk, and so brings himself to the Gallows when he is sober. How many casualties do there daily happen to men in their drink: Many a Drunkard hath killed himself in his drink: some I know that hath drowned themselves in their drink: and others by falling have broke their necks in their drink as they were going home. Drunk makes them desperate and valiant for the Devil, but if they repent not, they shall wish they had been more sober when they are in Hell.

4. Drunkennels makes men very secure & fearless. Come (said those Drunkards to the Prophet) we will fill our selves with strong drink, and to morrow shall be as this day, and much more abundant. Drunkards do not consider: that when they are at their cups, they are at the Devils work, and dancing about the very brink of hell. Ships that are heaby laden sink deep in the water, but if over-laden, they drown them-

selves: so men that are over-laden with drink,
 sink deep into the sea of carnal security, and so
 ever hazard the drowning of their souls in hell,
 Luke 21. 34, 35. saith our Saviour, speaking of
 the end of the world; If your hearts be over-
 charged with surfeiting and drunkenness, that
 day will come upon you unawares, even sud-
 denly as a snare. 5. Drunkenness is such a sin as
 endangers mens eternal estate hereafter; yea,
 and certainly without repentance excludes men
 from coming to heaven; Be not deceived,
 (saith the Apostle, 1 Cor. 6. 9, 10.) neither for-
 nicators, nor adulterers, nor thieves, nor co-
 vetous, nor drunkards, shall inherit the King-
 dom of God. The rich Glutton you know, Luk.
 16. was cast into hell, that was his portion. The
 Apostle saith, Gal. 5. 21. They that do such
 things shall not inherit the Kingdom of Hea-
 ven. What things? Why drunkenness and re-
 vellings; which saith the Apostle, are the fruits of
 the flesh, and without repentance, will so ever
 cast mens souls into hell; so no drunkard that
 lieth and dyes in his sin, shall ever inherit the
 Kingdom of Heaven.

4. This cursed filthy sin of drunkenness de-
 stroys the estates of men; it consumes them to
 nothing, as Solomon saith, Pro. 23. 31. The drun-
 kard and the glutton shall come to poverty, and
 drunkenness shall cloath a man with rags. Many
 by drunkenness & gluttony, rioting & rebelling
 in





of a Drunkard.

In their youth, have brought themselves to extreme poverty in their age; many in their youthful days have so consumed their estates in pleasing and pampering their lustful appetites with drink, that in their old age they wanted a piece of bread to eat, and then instead of feasting and rioting, they have been forced for want to fast and lament for their first abuse of the good creatures of God. The Prodigals excess among the Harlots brought him to want among the swine. He, saith Solomon, Prov. 21. 17. that loveth Wine and Oyl shall not be rich: that is, he that loveth and delighteth in them excessively, shall never be rich, but shall come to poverty.

5. Drunkenness wrongs both the names and professions of men; intemperance brings an ill report upon men. Noah's drunkenness was a greet disgrace to him, Prov. 28. 7. saith Solomon, He that is a Companion of riotous Men, dishonoureth his Father. And if it be so ill then to be companions of such persons; how ill is it then to be a drunken person: drunkards shame both themselves and their fathers, of whom men may say, and that truly, that he is a belly-God; a meer togs-pot; Isa. 28. 8. (saith the Prophet) All tables are full of vomit and filthiness, so that there is no place clean: what a disgrace was it to these Prophets and Priests. Drunken-

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ness is a night work : They that are drunk, (saith the Apostle) 1 Thes. 5. 7. are drunken in the night. It is a work of darkness, and it must needs disgrace a man. Who will believe or give credit to what a drunken man says ? I beseech you then in the name of Christ, and as you love your own souls, your goods, and good name, take heed of this beastly sin, and avoid it: as our Saviour saith, Luk. 21. 34. Take heed (saith he) to your selves, least at any time your hearts are over-charged with surfeiting and drunkenness. Let us (as the Apostle saith) Rom. 13. 13. Walk honestly, as in the day, not in rioting and drunkenness: let us not be intemperate; why should we pamper up and please our vile bodies, which must shortly dye & become meat for the worms; the Apostles rule is, Make no provision for the flesh, to fulfill the lusts thereof.

I shall now briefly shew you some few, but fearful examples of Gods judgements executed upon notorious drunkards, and so I shall conclude.

On the eight of February in the year 1578. a company of Drunkards, whose names are recorded as followeth: Adam Gibbens, George Keeple, John Keyfel, Peter Horsdroff, John Warner, Simon Heamkers, Jacob Hermions, Hermon Frow : these eight drunkards, in contempt of the blessed Sabbath, agreed to go to the

of a Drunkard.

the Tavern on the Lords day to be merry: and coming to the house of one Anthony Hodge, an honest godly man, they called for burnt Wine, sack, claret, and what not: the good man refusing to give them any, advised them to go to Church to hear the Word of God, but they all save Adam Gibbens refused, saying they loathed that exercise. Whereupon the Host departed, who being gone to Church, they began to curse and ban, wishing he might break his neck ere he returned: and wishing the Devil might break their necks, if they went from thence till they had some Wine: whereupon the Devil in the likeness of a youngman appeared unto them, bringing in his hand a flagon of Wine, and so drank unto them; saying, Good fellows be merry, you shall have Wine enough; you seem lusty Lads, and I hope you will pay me well: who answering, said: they would either pay him or engage their necks for it, yea, rather then fail, their bodies and souls: Thus these men continued drinking and swilling so long, till they could hardly see one another: at last the Devil their Host told them, that now they must pay for all, at which their hearts waxed cold: but the Devil bid them be of good cheer, for now they must drink fire and brimstone with him, in the pit of hell for ever. At which the Devil brake their necks asunder, and destroyed them, And thus

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ended these drunkards their miserable days, which may serue for a caveat for all drunkards for ever.

Another example of Gods judgements, was shewed upon two Drunkards at a place called Almain, on the fourth of July, 1508. the truth whereof is as followeth. Two drunkards coming into a Tavern, called for Wine, which they presently had of the best, but they disliking it, for the newness of it, demanded better: so they had store of old and new, where they sat swelling & drinking untill they were both as drunk as dogs: then one of them began a carousing cup to his fellow, who pledging him, asked who he should drink to, (Quoth this wretched drunkard) why? drink to God; upon which he drank a whole carouse, and pouring out, he asked his drunken companion which wine God should drink, who said of either, of which he would: then having filled up his cup with new Wine, he held up his hand over his head, as though God should have pledged him indeed; wretchedly speaking these blasphemous words. God (said he) I would fain know what Wine thou lovest, this new Wine is good enough, and too good for thee, if thou hadst sent better, better thou shouldst have had, but such as it is, take it and carouse it off. But behold the dreadful judgement of God presently executed upon

of a Drunkard.

upon this filthy wretch, for having thus stretched forth his hand, the Lord by his mighty power caused it to stand so steadfast, that the wretched man could not pull it in again, nor stir his body from the place where it stood; where for a while he stood in most fearful manner his countenance looking most ghastly and fearful to behold; for he seemed to be alive but stirred not: after which the people sought to remove him, but could not: then they tyed horses to him to remove him, but could not: then they assayed to burn him, house and all, but no fire would take hold on it: at which they concluded, that God had made him a fearful example, and perpetual spectacle to all notorious drunkards for ever. And in this very place and manner as you have heard, standeth this blasphemous drunkard to this very day: the other drunkard his companion upon this, they hanged upon a Gibbet before the doore of the said house. Thus hath the Lord in all ages manifested his sore displeasure against this notorious and beastly sin of drunkenness.

Now then seeing drunkenness is so offensive to God, and bringeth such great evils as you have heard upon men in this life, and eternal condemnation in the life to come, let us then in the fear of God avoid it, as most abominably evil and pernicious, for every drunkard is the Devils Amp, a very limb of Satan. Drunkards
rather

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rather resemble brut beasts then men: For 1. how do their eyes stare out at their heads: how do they foam and froth at their Mouths like Boars: do not their tongues faulter in their Mouths? are not their heads as heaby as millstones: and their wits as it were drowned in their cups: therefore howl ye drunkards, and weep for the destruction that shall fall upon you. A Heathen could say, he was better born then to be a slave to his body. We are Christians, let us say, we are better born then to dishonour and disorder our bodies by filthy drunkenness; we should be better born and better bred then to be slaves to our sensual lusts and affections. It is a saying of our Tobacconists, when any refuse their smoaky practice (I say they) he was never so well bred. O that Christians would say when any entice them to be drunk, that they are not so ill bred, that they cannot so disgrace their honourable calling and profession so much. You have heard now the evil of this most hairous sin of drunkenness, together with the most manifold miseries and calamities that attend it: namely, loss of credit, good name, and estate: and without repentance eternal loss both of soul and body in hell fire for ever. O then for the Lords sake, Christians, I beseech you as you love your own precious souls, fly from this sin as from a Devil that will damn you for ever. I

of a Drunkard.

beseech you hate and abhor it, thou art worse then a beast if thou dost not: what wilt thou endanger the losse of thy estate, and hazard the health of thy body, and the eternal welfare of thy Soul for a little drinke, a little swill? I do not venture the losse of thy soul, thy precious and immortal soul, for the enjoyment of a little swill, to please thy own base sensual Lusts and affections. I do not drinke and quaff away thy soul to hell: thou wilt repent thee if thou dost, for out of hell there is no redemption. Consider then betimes in the fear of the Lord, every time thou goest to the Drinking Ale-house to be drunk, thou goest on the Devils score, and he will have his penniworths out of thee in hell, thou shalt then pay the reckoning to him, both thy soul and body too will then be little enough for the devil, he will not do as the Ale wibes use to do, turn you out of doores when you have no money: no, but he will torment both thy soul and body in Hell-fire for ever.

I beseech you consider, Ale-houses are the Devils academies, the nurseries of all vice and wickedness, the Devil sends men to the Ale-house to be drunk, and the Ale-house sends men to Hell to be damned: both the Devil and the Ale-house are beholding to one another for customers: the Devil is the best friend the Ale-house hath, he sends them many a drunken Customer,

The dreadful Character, &c.

Romer, and were it not for the Ale-house; the devil might want guests in hell. Consider what St. Paul saith to the Corinthians, No Drunkard shall inherit the Kingdom of Heaven, unless he repent. The good Lord awaken every sinful drunkard out of security, and bring them to repentance and amendment of Life. To conclude, in a word. Walk honestly as in the day, as St. Paul saith, not in rioting and drunkenness, nor in chambering and wantonness; but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof, *Rom. 13. 13.* For the grace of God which bringeth Salvation, hath appeared unto all men, teaching them to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearance of the great God, and our Saviour Jesus Christ, *Tit. 2. 13, 14.* Whether ye eat or drink, or whatsoever else ye do, do all to the glory of God, to whom be glory and honour for ever, a' ever; Amen.

FINIS.

